to exercise a fragmentary influence on its outer
instrumental consciousness, is able to formulate
itself more luminously in our life in the physical
universe.
In its essence the inner being's knowledge has
the same elements as the outer mind's surface
knowledge, but there is between them the difference
between a half blindness and a greater clarity of
consciousness and vision due to a more direct and
powerful instrumentation and a better arrangement
of the elements of knowledge. Knowledge by
identity, on the surface a vague inherent sense of
our self-existence and a partial identification with
our inner movements, can here deepen and enlarge
itself from that indistinct essential perception and
limited sensation to a clear and direct intrinsic
awareness of the whole entity within: we can enter
into possession of our whole conscious mental being
and life being and arrive at a close intimacy of direct
penetrating and enveloping contact with the total
movements of our mental and vital energy; we meet
clearly and closely and are—but more freely
and understandingly—all the becomings of ourself,
the whole self-expression of the Purusha

on the
present levels of our nature. But also
there is
or can be along with this intimacy of
knowledge a
detached observation of the actions of
the nature by
the Purusha and a great possibility,
through this
double status of knowledge, of a
complete control
and understanding. All the movements
of the
surface being can be seen with a
complete